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## THE WAR TO BE ENDED AS A "DRAW"

### AS VIEWED FROM CHINESE INTERESTS

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Crush—this is an old word, but only lately has it become current. It is one of the most musical and bewitching in the English language. It is a Christian word as interpreted by "higher criticism" and takes the place of the old word "destruction." It is a word around which all forces can rally, like the words "Duty," "Honor," and "God," as used in olden time.

Whether the word is equally current in French, Germanic and Slavic, I do not know. The idea is certainly there; it is in fact an intuition of all animal creation. In the American language both the word and the idea have suddenly come into being. Americans are always quick to learn from others. According to the latest dictionary, the word, "crush," is probably of German origin, from a derivative of the word seen in Gothic. Thus, just as it ought to be, the merit for producing this sweet, tender, monosyllabic word rests with the Germans, not with the Anglo-Saxon-Jute portion of the Teutonic race.

The verb to crush—is crushing, is crushed, will crush, will be crushed, may be crushed, won't be crushed—are all forms of the same predicate, both active and passive, of which the noun Germany is the subject. As a rule, the wish is to make the verb passive, but to do this, the noun, that is, Germany, must also be made passive.

This idea of crushing some one—of crushing the "enemy"—has taken possession of the human mind altogether too much during these awful days of awful war. "Vengeance is mine," now saith the jingo. No one country is exempt from the "craze." The passion to destroy, to annihilate,

to crush, to wipe out, has spread among the nations like a death-bringing epidemic. It has spread from Christian Europe to Buddhist Eastern Asia.

There are three theories as to the issue of the war in Europe; one that Germany is crushed, the other that the Allies, and chiefly Great Britain, are crushed, and third that there is a "draw." The probability is rather in favor of the last hypothesis. Others argue for the necessity of one or the other view. To my mind, looking at the matter from afar, I see no possibility of the British, the French and the Russians, to say nothing of their other Allies, ever reaching Berlin, or succeeding in starving out the German, Austrian and Hungarian peoples. Neither does it seem to me at all likely that Germany, aided by her brave Allies, will be able to march into London, to say nothing of Paris and Petrograd, or to enter victorious into all these places at one and the same time. If perchance one side should crush the other, that day will see the crusher also doomed to a fall, by a suicidal act, through the inevitable consequences, of national bankruptcy. At present, however, I am only concerned with the working-out of the respective theories in their bearings on China and on foreign relations in China.

Suppose, then, that the Germans are the ones who declare that the war must be fought to a finish, and that they must conquer, to the point of crushing, Russia on the one side, along with the Balkan states of Servia and Montenegro, and on the other side, Belgium (which has already been badly and harshly crushed) and then France, and then Great Britain with all her colonies, and then Japan, and lastly any other country which hereafter may deem it expedient to join in with the Allies. The very statement of the supposition reveals its gigantic absurdity. I doubt if any German, in his wildest fancy of pride and delusion, has so much as thought of such an hypothesis. He may have determined to crush England and cripple England's navy and trade, as *The London Times* has asserted, but no German can have the slightest hope of thus crushing *all* his enemies.

Still, suppose that the impossible happens, what would

happen in China? Manchuria would then be a field for German enterprise, instead of Russian and Japanese; Port Arthur would be handed by Japan to Germany with a view of ultimately being restored to China; Dalny would become a second model German town; Weihaiwei would become a third such town, both fortress and sanatorium; Japanese soldiers, railway guards, pedlars and such like, with all their dignitaries, would sadly roundabout-face and return to the Rising Sun; Annam would be ceded to Germany by France; and Germans everywhere in China would be fêted, honored, and made the guides of the people, and the only advisors of the Government. The German language would drive out the English; and Germania rather than Britannia would rule the waves.

We would, indeed, be in a new heaven and a new earth, wherein dwelleth Might. Even Americans in China would receive a shock, as they call to mind how their fellow-countrymen had done their level best to help England and France to win in Europe. American schools, which now exceed those of the British, Germans and French, put together, would also feel the pressure of transformation into something German. This would, indeed, be a delightful prospect, but it is what would likely happen, *if* Germany and Austria-Hungary should *crush* all their present enemies.

Suppose, on the other hand, that Germany is crushed. Who will have the honor of crushing her, of entering Berlin, of taking the lead in turning out the Hohenzollerns, of establishing a republic, of bleeding the people, and of re-making the map of Europe, whether England or Russia, Japan or France—the Oracles have not yet told us. In this case there are some Britons who have a more vivid imagination than their own German cousins, and have actually declared that they must not stop until this crushing process is completed. That is the reason why two or three years are spoken of as the time limit of the war. As it is wrong and dangerous for Germany to come out on top, so the only alternative is for Germany to be crushed under foot of men. Personally I do not believe in the possibility or the piety of this proposition.

Still, suppose that this supposition were realized, while the changes would not be so overwhelming and upheaving as in the first supposition, yet none the less, in the long run, they would be almost as momentous and calamitous to China. First, German ships would disappear from these waters. Many of the German hongts would cease to have their being, and most of the German merchants would find it convenient to be naturalized as British or American. German Tsingtao would be dominated by the Japanese, even if nominally restored to China. The railways and mines of Shantung would become Japanese possessions. The northern half of the Tsin-Pu railway would also be Japanese. All the money that Germany has spent on the development of China would be sunk, and China would not be the richer therefore. The Catholic missions in Shantung, started by Germans, would revert to French protectorate. The Protestant missions would be disbanded, and their few converts would be transferred to American Presbyterians. German schools would struggle along for a while, and then decide to go over to the victor. Between the Russian domination in the north and the British in the Yangtze there would be naturally placed the Japanese, while in the south there would come, hand-in-hand, Belgian and French domination. China would have no other recourse open to her, save that of bowing to the victorious Allies. Germany as a menace would cease to be, and some other menace would take its place. America would still advocate the policy of "the open door," though its application to China would carry no weight.

In fact, if all these Powers should be able to subjugate the Central Powers, there would remain the greater problem as to which of them would have the right to be on top, and which complacently underneath, though equally on top of Germany. So far as China is concerned, the Briton would claim the right to a full-fledged predominance. The French, the Russians, and even the Japanese, would have to play second-fiddle in the entertainment of catching trade, and re-modeling China. Judging even from present symptoms, long before any victory has been reached, the

British would claim the right, because they have the power, to squeeze out the American. So far as China is concerned, the American would fare no better under the Briton's haughty domination, than under the German. In fact it is the British, who are crusading for trade, and the weakening of other traders, and this when as yet they have done but little in winning any great battle. As for China, she may well fear any such outcome of the war, as she may fear a German victory all along the line.

Now comes in the third supposition, that of a "draw," some kind of compromise, peace with honor for all, with justice to all, and with none of this barbaric craze for crushing. This view, which others cast aside with a slur, is to me best from the standpoint of China's interests. The Briton who demands the right to rule both 'sea and land, and fights to crush, and the German, proud and stern, who also wishes to rule and to have the first "place in the sun," and to crush the Allies and especially England, will suffer equal disappointment. No one country and no one man carries all the blame for this awful war. No one nation in these days of international brotherhood need expect that other nations will cease to float a flag, to trade under the flag, or to sail ships with that flag at the mast. In this war each nation is blaming some other nation, and all must suffer together. No nation need expect to gain any great advantage over the rest. The war is one of the highest folly, and only One can be the arbiter, the One who never does wrong, and whose name is One and the same with the word Good.

Under this supposition what will happen in China? The Germans as well as others—British, French, Russian, Japanese, Americans—will have the right to live and to do business. They will have the same chance to render service to God and to man, in their own way. No one can say, "I am holier than thou." Tsingtao will revert to Germany, for her to hand back to China when the right time has come and remuneration is given. All that the Germans have started to do for the good of China, and all that others have started to do, will one and all, in the spirit of fairness,

be allowed scope in coming generations. Every nation will have the same right to trade, to teach, to preach, and to sing his own national anthem, "with none to fear or make afraid." Nations as well as individuals will learn contentment. China will be left in possession of her own territory, having any kind of a flag that she wants, giving the same privileges to all peoples, and receiving from them help, good-will and confidence.

This fine prospect of conditions of China is what we were coming to, before the war. We certainly preached "equal opportunity for the commerce of all nations," and included in treaties and conventions and official Notes this pious profession of good-will to China. Through force of circumstances the theory of each nation, allotted a special "sphere of influence," was gradually being discarded. There was more and more the feeling that we all had better try to help China, and be friends to each other, in true cosmopolitanism.

Since the war, lines of demarcation have been drawn, and, if I am to speak the truth, mostly on the part of England. The Trading with the Enemy Act was issued from London, not from Paris, Petrograd, Toyko, or Berlin and Vienna. Under this semblance of law, the British officials in China have issued prohibitive mandates to every one. They not only tell their own people to attempt no trade with an "enemy," but they hamper in every way possible the trading instincts of other people, and put on their Black List the firms of neutral countries. The British have great schemes on foot for excluding German trade from China, both during the war and after. A friend of a German is also put under the ban. Thus has the honorable Briton been metamorphized out here in China, presenting a pitiable spectacle to the "heathen Chinese," and even to the Japanese Ally.

Does any one wonder, then, that I devoutly pray, that for the sake of China and the rest of humanity, victory will descend on the arms of neither side? We need to come back to the sentiments and ideals more and more springing into being, before the war—the sentiments of brotherhood

and charity, and the ideals of universal peace, free trade, free seas, fair competition, and a Court of International Justice, to decide the questions between nation and nation. I hope for a return of the policy of allowing *all* nations to trade in China, and to coöperate, not in the subjugation of China, but in her peaceful development and the maintenance of her rights, inalienable and God-giving.

The third hypothesis appeals to me, and I believe it is what China, realizing her own best way of salvation, will also pray to see most speedily fulfilled. Even superficially it is more just and generous, yea, more Christian, than any theory of crushing.